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Thoughts on the Divine Government; suggested by the reading of the 97th Psalm.

IN no exercise is the human mind so nobly employed—in no subject is such a boundless field for contemplation and improvement presented, as in the direct and devout meditation of the government of God. It respects all creatures, directs all events, connects the two extremes of past and future, and embraces the vast concerns of eternity. Every object, or occurrence, forms a part of the immeasurable whole, and is as a little stream issuing from this infinite fountain. It is this alone, which gives importance to the most inconsiderable things. Abstracted from this, the greatest lose their magnitude, and inexpressive of order, beauty or design, would serve but to involve the moral world in darkness and confusion. It is only in God's light that we see light. It is but by considering the operation of his hands, by the attentive, piercing eye of faith, that we discern the beauty of his character, and the wisdom of his government. Thus "light is sown for the righteous, and gladness for the upright in heart."

True religion is reason refined—reason established upon its proper base, and exalted to its sublimest height. Vain is that religion which ascribes to casualty the direction of events; or arrogating to creatures the rightful honors of the Creator, yields not to Jehovah the absolute possession of his throne, and the universal influence of his power. Absurd is that philosophy, "opposition of science, falsely so called," which, by ascribing any independent efficacy to means and second causes, oppugns the sovereignty and universal agency of God—shuts out the immediate power and presence of the Divine Maker from any part of his system, and denies, to the King Immortal, that dominion which he exercises over all the works of his hands. The government of God is as unlimited as his works, benevolent as his nature, and unchangeable as his being. It is the united display of all his

perfections, in their proper and genuine fruits. It is that sensible medium by which the divine character is diffused and acted out. It is God's internal glory or fullness existing externally in its emanation. In a word, it is the visible portraiture of the invisible God, drawn by his own hand, and corresponding, in all points, with infinite exactness, to its eternal original.

If then, the Divine character be infinitely amiable and excellent, such is the divine government; for it is a perfect copy of that original. If God be love, all his conduct is benevolent. If he alone be worthy of our supreme affection—his government is like himself—it affords just ground of joy and happiness to the whole rational creation.

Such, we find, were the views and feelings of the inspired Psalmist. "The Lord reigneth let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." Let us take this sentiment along with us, as a lamp to enlighten us in the contemplation of this sublime and interesting subject.

Reason approves the sentiment and joins her voice with that of the Psalmist—yet, to the unthoughtful and inattentive mind—to the man wedded to worldly prosperity, supremely attached to the enjoyments of sense, and heated in the pursuit of pleasure, wealth or fame; it but illy accords with his feelings, and speaks a language foreign from his heart. It is especially so, if we view him in the hour of disappointment, affliction, or distress; while crossed in the beloved object of his hope, embittering his afflictions with unavailing murmurs, and looking about him, in vain, for comfort, from creature enjoyments. A mind thus affected would be liable to misconstrue the sentiment of the Psalmist, and consider it as the effusion of selfish joy, arising from some pleasing advancement of his own private interest and worldly prosperity. Judging from the disposition and tendency of his own heart, he would be ready to argue, surely David *did not serve God for nought*. He surely had obtained the desires of his heart, and without any thorn to infest his pillow, or any bitter ingredient in his cup, full well might he rejoice in the government of God, and bless the kind hand so munificently extended in his favor. In sailing a sea naturally rough and tempestuous, who would not rejoice to find a smooth surface and a favoring gale, and extol the power so propitious to his views? But had he felt my afflictions—had he suffered the disappointment of his fondest hopes, and mourned the loss of his dearest enjoyments in life—what room for joy? what ground for exultation would have been left? Far different had been his feelings from the language he uttered. The voice of joy would but have sickened his heart, and the breath of devotion have frozen upon his tongue.

But neither the connection of the passage, nor the history of David's life, gives the least countenance to a sentiment so dishonoring to religion, so opposed to the spirit of Christianity, and every genuine feeling of the good man's

heart.—With respect to outward and worldly circumstances, there is scarcely a more complex character on scripture record, than that of David.—From the humble situation of an obscure shepherd, it is true, he was advanced to the power and dignity of a throne—but what trials did he encounter by the way, and indeed through the whole course of his life? At times he appears almost overwhelmed with affliction, and his own account attests that tears had been his meat, day and night. Like his divine Lord, of whom he was an eminent type, he was, notwithstanding his high advancement, in worldly prosperity and honor, a man of sorrows, and acquainted with griefs. But what more natural to the man after God's own heart, than to rejoice in the universal government of God, and build all his happiness and his hopes upon that foundation? He, who, with humble sincerity of heart, could join with Asaph and say, "Whom have I in heaven but thee, and there is none upon earth, whom I desire besides thee," breathes the same self-denying spirit and would readily adopt the same language with that of the prophet Habakkuk "Although the fig-tree shall not blossom, neither shall fruit be in the vine, the labor of the olive shall fail, and the field shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stall, yet I will rejoice in the Lord, I will joy in the God of my salvation."

The same spirit of self-denial—the same humble devotedness of soul to God—the genuine breathings of that divine love, which seeketh not her own, but the general good; and which, as well under the heaviest pressure of afflictions, as in the brightest seasons of prosperity, seeks for repose, and comfort only in the bosom of his Father and his God, is expressed by the Psalmist in the most concise and striking point of view. Aware of what objections would at once arise in the worldly mind, from a superficial and disconnected view of the present mingled and varied state of things, and how readily the reply would be made, what wisdom or goodness is evidenced by a world that is full of sin and wickedness, of suffering and sorrow? what ground of rejoicing in that government in which all things come alike to all—the good and evil of life are promiscuously distributed to persons of all characters—in which the little happiness we enjoy, is constantly embittered and spoiled by a thousand evils we daily see, or feel, or fear—while losses and crosses, disappointments and vexations, pain, sickness and death are the common lot of all?—aware, I say, of all such reasonings of the carnal mind, he proceeds to describe, in a word, the general excellency of the divine government, as the special and substantial ground of his joy. And nothing more was necessary, in order to remove every objection. It needed only to be seen just as it was, for every caviling mouth to be stopped, and every benevolent heart to be filled with joy.—The Lord reigneth, the Psalmist had declared, and called on creatures to triumph with him in this joyful assurance.—But, how doth he reign? Are

the measures of his government dictated by an imperfect view of things, by prejudice, passion or caprice? Are they such as the frailty of human reason would prescribe, or the short sighted powers of creatures can comprehend? Shall man presume to enter the pavilion of his maker, scrutinize the propriety of his government, and dare to say, what doest thou? Shall he who is but of yesterday, and *knows* nothing teach infinite wisdom how to rule? Shall he that *is* nothing, lend assistance to almighty power? And shall he that *deserves* nothing but destruction, censure the conduct of infinite goodness, and feel himself aggrieved? No. Let us be humble and be wise. Let us be still and know that He is God.—"Clouds and darkness are round about him, yet righteousness and judgment are the habitation of his throne."

This may well check a spirit of restless inquietude, from vainly seeking to pry into the depths of the eternal mind, and examining the purposes of God by the standard of human wisdom, blinded as it is by the selfish feelings and corrupt affections of a depraved and wicked heart. It is from this quarter only, that our danger arises.—In humility, our wisdom and safety consist. Without this, all our researches will be vain and fruitless, and the further we proceed, the further shall we wander from the right path, and the more difficult and uncertain will be our return. As pride is the very essence of folly, it is the fruitful parent of all evil. In the present dark state, we are to walk by faith and not by sight, and to content ourselves with an implicit confidence in the wisdom of that government, whose reason and measures we are unable to comprehend—saying "The Lord reigneth, let the earth rejoice"—fully confiding in the universality of a Divine Providence—that infinite wisdom which cannot err, orders and disposes all things, in the wisest and best manner; and though "clouds and darkness are round about Him, yet, righteousness and judgment are the habitation of his throne.

These impressions and views of the divine government are not calculated to lead us astray, but to conduct us in the path of true wisdom, and enable us to make progress in divine knowledge. Being the language of truth, and the dictates of indispensible duty, they are no less conducive to our highest interest; and whether in prosperity, or adversity, are alike necessary for the enjoyment of any real comfort. "Behold," saith the inspired Prophet, "his soul which is lifted up, is not upright in him, but the just shall *live by his faith*." Hab. ii. 4. From this it is plain, that both the experimental knowledge, and the comforts of religion, are the fruits only of faith; and that to judge aright of the ways of God, we must first realize our own true characters as dependent, sinful, weak, and fallible creatures. This most surely is necessary, when we consider the perfection of God's reason, and the weakness of our own. And even in matters which are, as it were, just within our reach, what would become of the world, if the practice of all moral duties, and the foundations of society, rested upon having their reasons

made clear and demonstrative to every individual? We may be satisfied that a mind, which has no restraint from a sense of its own weakness, of its subordinate rank in the creation, and of the extreme danger of letting the imagination loose upon some subjects, which being the most sublime, are for the same reason the least comprehensible, might very plausibly attack every thing, even the most excellent and venerable—that it would not be difficult in this way, to criticise, even the government of God; and that, if we were to examine the divine conduct, by our ideas of reason and fitness, and to use the same method of attack, by which many people assault the dearest and most important doctrines of revealed religion, we might, with as good color, and the same success, make the wisdom and power of God in his providence, appear to many, no better than folly and injustice. How important, then is this practical instruction of his word, to creatures so exceedingly liable to err, and to forsake the *real* object of happiness, for a delusive and imaginary good? How necessary is such a divine declaration, on the one hand, to point out the proper limits of our enquiries, and, on the other, to direct our views, establish our faith, and comfort our hearts! Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. This, while it holds forth a solemn reproof to our pride speaks peace to the humble soul, suggests the noblest motives of consolation, and lays the most permanent foundation for support to the afflicted;—for it is built upon the wisdom and rectitude of an infinite, an unchangeable God.

This gives us full assurance of a Divine Providence, both universal and particular; and though God's ways may to us appear dark, mysterious and unaccountable, yet righteousness and judgment are the habitation of his throne. There is no contingency in the system—nothing takes place by chance; but divine counsel determines and directs all events, and will finally bring good out of evil, light out of darkness, and order out of confusion. An infinitely wise and powerful being, though invisible in his essence, and enthroned in heaven, is yet constantly present with all his works—in him we live and move and have our beings. He who first created, hath ever supported and governed the universe. He first bade the wheels of nature roll. He conducts the infinitely various parts of the great machine, to an inimitable beauty and perfection.

ASAPH.

(To be continued.)

Manual labor a branch of the duty which God requires of man.

AS the greater part of the time of a large majority of mankind is usually employed in labor, to obtain the necessaries and comforts of life, or to advance their worldly interests; and as many consider it a matter of importance, to labor with diligence, and to employ their time to the best advantage, for these purposes; it is thought it may be proper and useful, to

attempt some exhibition of what may be learned from the scriptures, respecting the duty and obligation of laboring to obtain the things of this world. For it is undoubtedly of importance to understand and comply with the will of God in this particular.

In Gen. ii. 15, it is written, "And the Lord God took the man, and put him in the garden of Eden, to dress it, and to keep it." By these words it appears, that man, in his original state, was formed and designed for labor. God's putting him in the garden of Eden, to dress it, and to keep it, certainly implies, that he was not to be occupied wholly and exclusively in the exercises of devotion and religious contemplation; but that some care and bodily labor and exercise, in watching or preserving and cultivating the garden, were required of him.

Bodily exercise appears to be necessary for the health and comfort of creatures possessed of a body, consisting of flesh and blood. But if Adam had preserved his original rectitude and perfectly obeyed the will of God, it is not to be supposed, that any irksome or fatiguing labor would have been required of him; but only such as he would have performed with ease and satisfaction, as an agreeable amusement.

But after Adam transgressed the command of God, the ground was cursed for his sake, and God said to him, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Gen. iii. 17, 18, 19. From this passage in its connection it appears, that in consequence of man's disobedience it was the will of God, that he should be subjected to hard and wearisome labor, to obtain from the earth the food necessary for his support, till the time arrived for his return to the dust. Hence, the painful exertions and fatiguing labors, which the bulk of mankind find necessary, to obtain the means of a comfortable subsistence, are to be viewed as a consequence of our apostacy from God, and regarded as a constant testimony of his righteous displeasure. Again. It is written in Exod. xx. 9. "Six days shalt thou labor, and do all thy work." This passage in its connection, if it does not command us to employ six days out of every seven in doing our own work, allows us so to do: or rather, it forbids our doing any of our own work on the seventh day, the sabbath, and requires us to perform all the labor requisite about our worldly affairs, for our temporal support on the other six days of the week, and grants a liberty to spend the six days, in ordinary cases, or when not otherwise enjoined by God, in transacting our worldly business. This plainly imports, that it is the design of God, that a large proportion of our time should be employed about the things of this life, though, as will be hereafter shown, with an ultimate view to a higher good.

From the scriptures of the New Testament it is also manifest, that men by becoming Christians, and interested in the benefits of Christ's redemption, are not exempted, during the present life, from the obligation to labor for their living; but that this is enjoined upon them by the authority of Christ. Tho' theft was allowed by many of the pagan nations, and considered

but little if at all criminal; yet Paul directed, if any one, who had been converted from paganism, had been guilty of it, that he should wholly desist from it, and apply himself to labor, that he might, in an honest way, obtain what was necessary, not only for his own support, but likewise, to afford relief to such as stood in need, and by reason of age or infirmity or other impediment, were unable to provide for themselves. He said, "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Ephes. iv. 28.

The same apostle, in 2 Thess. iii. 8, 9. signified, that he and his companions in the ministry had eaten no man's bread for nought; but wrought with labor and travail night and day, that they might not be chargeable to any of them: not because they had not power, or authority and right to demand a comfortable support from those to whom they ministered; but they did it, to make themselves an example to the Thessalonians, to teach and encourage them to obtain their bread by honest industry. He then added, in the following verses, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not all, but are busybodies." In these words he reminded them, that he and his fellow-laborers, when they were with them, commanded them, that if any professed Christian who was capable of laboring, refused to work, and spent his time in idleness, he should not be supported at the expense of the church, or allowed to eat of the provision made by the church for the support of their poor. He suggested that he was particular in reminding them of this, because he heard there were some who walked among them *disorderly*, working not at all, but were busybodies—some who neglected their proper business, and turned aside, like disorderly persons, from the rule and command which had been given for the regulation of their conduct. Their disorderly walk consisted in neglecting to work for their support, and, as is common with idle, lazy persons, in being busybodies, going about from house to house, intruding into the affairs of others, tattling, and making remarks tending to mischief. "Now (said he) them that are such we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." A more plain and explicit command for Christians to labor, that they may support themselves by honest industry; or clearer evidence that it is the will of Christ that they should do so, and that their refusing is very displeasing to him, than these words contain, is hardly conceivable. We have then the most clear and decisive proof, not only, that mankind are allowed to employ the greater part of their time in labor; but also, that it is the will and command of God that a large proportion

of them should so employ their time.

This divine command perfectly coincides with the constitution of mankind, and of the world in which they are placed.

If God had judged it wise and best, he could have so formed our nature, that we should not have needed material food and raiment for our subsistence and comfort: or whilst our nature is such as to render these necessary, he could, had he seen fit, have so constituted the world, in which he hath fixed our residence, as to furnish us with every necessary for our support, comfort and convenience, without any labor or toil on our part. But God, all whose works are the result of perfect wisdom and goodness, has so formed our nature and constitution, and the world in which he hath placed us, that food, and raiment, and houses are necessary to our subsistence and comfort, and that these cannot be obtained, in a degree sufficient for our support and comfort, without our own exertions. Yea, such is the state of things and the situation of the larger part of mankind, that industry and economy, and persevering diligence in some kind of labor, are indispensably necessary to obtain the requisites of a comfortable subsistence.

This constitution of things, independent of the express command of God, plainly argues it to be his will, that men should labor for their support. It may however be proper to observe, that whilst it is necessary that the greater part should employ a large proportion of their time in labor, working with their hands in cultivating the earth, or in some other useful business, God hath so constituted the state of things, with respect to mankind in the present life, and laid such commands upon them, and made such institutions, to subserve the purposes of his glory and their welfare, both here and hereafter, as plainly show, that some are to spend the principal part of their time in such occupations and callings as preclude manual labor, at least in a great measure. As instances of this, I might mention those civil rulers, whose time must be mostly or wholly employed in discharging the duties of their office; and some instructors of youth; and gospel-ministers, at least some of them.—These, of course, must be provided for by the labor of others. But no man, be his rank or station what it will, may warrantably spend his time in idleness; but every one is bound to a diligent improvement of his time and talents in subserviency to the glory of God, and to his own and others' good, in such ways or employments as correspond to his proper calling, or state and circumstances in the world.

Perhaps God hath so constituted our nature, and the world in which he hath placed us, that labor should be necessary for our support and comfort, and accordingly required it of us, to teach us the important lesson, That all our capacities, powers and faculties ought, in imitation of his benevolence, to be employed in doing good; and that true enjoyment and real happiness consist in and result from the proper exercise of our faculties upon suitable objects, in opposition to an indolent inactivity: and also, because the active nature of man, if he was under no

necessity of laboring for his own support, and had no employment assigned him by God, would expose him to fall into courses, which might be hurtful to himself, and to his fellow-creatures.

From the whole that hath now been said, and sufficiently supported by the scriptures, it may clearly appear, that a large majority of the human race are not to blame *merely* because they employ the greater part of their time in working with their hands, to obtain the things necessary for the support and comfort of mankind in the present life. This, in itself, is so far from being wrong or improper, that it is rendered necessary by the divine constitution of our nature and of the world in which we are placed, and accordingly enjoined by a divine command. Therefore, if the generality of laboring people *commit sin* by a diligent improvement of their time and exertion of their strength, in laboring to obtain or furnish such things as are necessary for the support and comfort of mankind, it is not because employing a large part of their time in laboring for such things is in its own nature wrong, or sinful, or forbidden by God, but on account of their wrong views, motives and ends therein. Hence,

With what views and motives and for what ends men ought to labor, working with their hands; and when, in laboring and prosecuting their worldly business, they may be said to do their duty and obey the will of God; is a very important and interesting enquiry. In answer to this enquiry, it may be observed,

1. One thing essential to the discharge of our duty in laboring, is doing it freely and of choice, because God requires it—doing it out of obedience to his will, in the exercise of a free, cheerful subjection to his authority. "Fear God and keep his commandments: for this is the whole *duty* of man." Eccl. xii. 13. A proper regard for God in the heart, expressed by a willing, unreserved obedience to all his commandments, is the whole duty of man. No one performs his duty in laboring to raise, procure, or furnish, such things as are requisite for the support and comfort of mankind in the present life, any further than he acts therein from a proper regard to God, and doeth it freely and cheerfully in compliance with his will—in obedience to his command. If a man performs all the work, which God requires to be performed by him, but in doing it has no respect for God, no regard to his will and authority, and doth not mean it as an act of obedience to his command, but acts entirely from other motives, and merely for his own selfish ends; it is plain that he, considered as a voluntary designing agent, cannot be said to render the least degree of obedience to the will and command of God in all the labor which he performs, and therefore, that he doth not discharge the duty of laboring enjoined by God. For although he doeth the things which God requires to be done, yet as to obeying the will of God, or keeping his commandments in doing them, he meaneth not so, neither doth his heart think so; but it is in his heart to answer his own selfish ends, independent of any regard to the authority, will, or glory of God.

When God put Adam in the garden of Eden to dress it and to keep it, if he had preserved his original rectitude, and persevered in perfect love and obedience, he would have performed the business intended by dressing and keeping the garden, out of respect to God, from a regard to his authority, and in obedience to his revealed will; and so doing, would have performed this branch of his duty.

When in consequence of man's disobedience, the ground was cursed for his sake, and the tillage of it rendered hard and difficult, and the will of God plainly revealed, that man should now obtain his bread by hard and wearisome labor, he ought to have willingly submitted to all the fatiguing labor which had become requisite, not merely as a matter of necessity for his own subsistence; but also, from a regard and out of obedience to the will of God, in the exercise of a free, willing subjection to and compliance with his appointment. And so ought the posterity of Adam through all succeeding ages, as long as this constitution of things continues. But however diligent and industrious any are, yet if their chief end is to obtain the means of subsistence, whilst a regard to the divine will doth not come into the account with them—if they are impelled to work by a conviction or feeling of its indispensable necessity for their subsistence, and not of choice, out of obedience to the will of God, they neither *obey* his will, nor perform their duty, by all their diligence and wearisome labors.

2. It is essential to the discharge of our duty in laboring, that we should do it from such motives, and for such ends, as are agreeable to the revealed will of God. This indeed is implied in laboring from a regard to God, and in obedience to his will; yet a distinct illustration of it may be useful.—If in working with our hands, and transacting our worldly business, we act from other motives and for other ends, than such as are agreeable to the revealed will of God, and especially, such as are contrary to it, it is plain that in so doing, instead of obeying, we really disobey the will of God, however punctually we may perform such things as in themselves considered are proper to be done, and even commanded by God. For instance, if God commands us to labor, working with our hands the thing which is good, that we may have wherewith to support ourselves, without stealing from or being burdensome to others, and also to relieve the wants of such as stand in need, and we perform the work proper to be done, but in performing it have no view to the ends for which God requires us to labor, but do it with the chief or sole view to obtain the means of defraying the expense of a drunken frolic, or an obscene debauch, we are so far from obeying, that we really disobey and rebel against God, by laboring from this motive and with this view. We discharge our duty, and really obey the divine command in laboring no further than we do it with such views and motives, and for such ends, as are agreeable to the revealed will of God.

Our own comfortable support is not excluded from, but com-

prised in the objects or ends for which we ought to labor. But in this, as in all other things, we should have a supreme and ultimate view to the glory of God. It is written, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. x. 31.

As the sum of what the divine law requires, and of what the gospel is designed and calculated to bring us to, as matter of duty to be performed by us is to love God with all our heart, and our neighbors as ourselves; so it is the revealed will or command of God, that in all our conduct we should have a supreme and ultimate view to his glory in connection with our own and other's real good. Therefore, to labor from such views and motives and for such ends as are agreeable to his revealed will, we must do it with a view to contribute, in the ways of God's appointment, to his glory and our own and other's real benefit, and to obtain the good things of this world, that *with them* we may do good in all the ways, in which worldly substance may be improved for the glory of God and the real benefit of mankind. One thing implied in such a conduct, is willingly laboring for our own and one another's support, *with a desire* and view to give to God the glory due to his name, by exercising and expressing a free, cheerful compliance with his will, as manifested in the constitution of our nature and of the world, and subjection to his authority and obedience to his command, as expressed in his word. Another thing implied, is laboring to obtain the necessaries of a comfortable support without defrauding others, or being unnecessarily burdensome to them. This implies the exercise of justice and benevolence to our neighbors.

Another thing is, seeking to obtain a sufficiency to contribute something to those who stand in need, and to whose relief, support, or comfort, God requires us to contribute—as the poor, and persons in such employments as prevent their laboring; and also, to provide for the convenient attendance on the public worship of God, for the propagation of the gospel, and for all those purposes whereby the Redeemer's kingdom and the real welfare of mankind may be promoted, and thus to imitate the divine beneficence, and to act in concert with God, as subordinate agents under his direction and control, or instruments in his hand, in doing good and diffusing happiness.

Were we heartily disposed to labor and do all our own work, with the views, motives and ends now briefly suggested, it is easy to see, that working with our hands through the week, instead of diverting our thoughts and turning our hearts away from God, might rather serve to fix them upon him. If we conscientiously went to our daily labor, as a part of the service which God requires of us in the present life, with an habitual disposition and sincere desire to glorify him, by exercising and expressing a becoming regard to his will and submission to his authority and obedience to his commands, and sought to obtain the good things of this world for the ends and purposes which have been mentioned, would it not be easy and natural

to fall into a train of thoughts and contemplations respecting the glorious character, works, and ways of God, and the duties we owe to him, to our neighbors, and to ourselves, and the way to be really useful and happy?

REFLECTIONS.

How deficient in discharging their duty in laboring are those laboring people, who, though they work early and late, and diligently improve their time to the best advantage, in performing the business of their respective callings and occupations, do it not willingly, but by constraint, being impelled to it, not from any regard to God, or any inclination or desire to obey and honor him, but merely by the necessity of it, to keep themselves and their families from suffering with hunger and cold, or to provide for their comfortable subsistence?

How evidently inconsistent is a prevailing love of this world and of things which are in it, with discharging our duty in laboring? How greatly do they deceive themselves, who think they are yielding obedience to God by working with their hands, and transacting their worldly business with diligence and economy, when the love of this world is the first spring and principal motive of all their industry? For it is written, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—1 John ii. 15.

Men may work early and late, and labor hard from day to day, and from year to year, quite as hard as they ought to, and even harder, *all* from a desire to be rich, to obtain great estates, and to lay up for themselves treasures on the earth, *because to their hearts* the world and the things of it are *the chief good.* Such, it is evident, are far from doing their duty and obeying the will of God, by laboring in such a manner and from such motives. Hence,

How directly contrary to the real spirit of the divine command for men to labor, and how criminal in the sight of God, as well as pernicious to themselves, is their conduct, whose only or chief and governing motive in working hard, and laboring diligently to obtain the good things of this world, is, that they may consume them upon their lusts—that with them they may feed and gratify the lusts of the body, and the pride and vanity of the mind, fulfilling the desires of the flesh and of the mind? Should any of the readers of this be conscious, that such, or similar hath hitherto been the first spring and principal motive of their industry, may they become sensible of the importance of repentance and amendment, and be enabled henceforth to act from a nobler principle and to a higher end. May they find it in their hearts and learn how even to eat and drink, and to go about and perform their common worldly business, with a supreme and ultimate view to the glory of God.

On the reasonableness of an immediate Repentance.

(Contin. from page 79, vol. v.)

REV. EDITORS,

I HAVE been prevented from discussing the subject of

the following observations, upon which I entered many months ago, by reasons which need not be mentioned. Should you think proper to insert these additional thoughts, they are at your service.

IT is hardly necessary to remark, that I consider myself as addressing those who acknowledge the truth and importance of religion, the absolute necessity of repentance in order to salvation, and that they are in a state of impenitence and sin; and who still deliberately put off repentance to some future time, when, as they imagine, they shall be opposed by fewer obstacles, beset with fewer temptations, or possessed of more susceptible hearts; when, in short, there shall be a *more convenient season*. That there are many such persons every discerning Christian will declare. There are many of this character who live in religious families, and receive pious instruction; many who are heads of families themselves, sober and orderly, perhaps, and disposed to regard religion as a serious thing; and God grant there may not be some who have solemnly covenanted with God, and become members of his visible church. In pursuing the subject, I would urge,

10. That by deferring repentance they are laying an ample foundation for future distress and anguish, if they are ever brought to the knowledge of the truth. One great objection to repentance, is an apprehension that it is an unpleasant, a painful task. But, my friends, can you believe that the task will become more pleasant, more congenial to your feelings, by postponing it, with inflexible perseverance, from year to year? Is this the ordinary course of things? Are not antipathies strengthened by time? Does not disgust increase by indulgence? Is it not more difficult to perform a thing after having long contemplated it with aversion? But I am insensibly proving from the natural course of things, that you will never repent. Of this, indeed, there is awful danger, and it affords abundant reason for alarm. Taking for granted, however, what cannot in faithfulness to your own souls be taken for granted by you, that, at some future period, suppose twenty years hence, you really and truly repent of all your past sins, with what additional horror will your minds be agitated, with how much deeper abasement will your hearts be depressed? Twenty years added to the long and frightful catalogue of your rebellions! Twenty years of deliberate procrastination, when the matter to be determined was, whether you would obey the positive commands of your Creator, or continue in bondage to the god of this world! Twenty years, with all their Sabbaths, all their appointments of prayer and Christian edification, and all the labors of love which they ought to have witnessed, will then be to you irrecoverably lost; while your hearts will be hardened, your affections blunted, and the chains of your bondage riveted. If repentance is now disagreeable, will it not then be intolerable? I speak in conformity to the views which the irreligious frequently entertain of it; there is, however, such a *fitness* in the behavior of a penitent as

more than compensates for all his distresses. Though his sorrows are great, yet he would not exchange them, even as to present enjoyment, for the security of the sinner. But should you, by the blessing of God, repent, will you not look back upon the time foolishly wasted, with poignant regret, (the more poignant as entirely unavailing,) and with the deepest dismay? How many instances will occur to your minds, in which you might have been useful to the souls of your acquaintance, instances which will never return? How many persons to whom you might have been useful, will have left this world, and appeared before God; perhaps uninstructed, unexhorted, and with all their sins upon their heads? Will it not overwhelm you to consider, that you have spent the most active part of your life in such a manner, as to be a grief to your religious friends, an encouragement to the wicked, a servant of Satan *led captive at his will*, and a rebel against Jehovah? But possibly you may intend to repent on a death-bed, and thus have but a short time for regret and despondence. First satisfy yourselves, that a single man who put off repentance on such grounds, ever did repent on a death-bed. The Lord Jesus Christ has directed you to found your house on a rock. Beware, then, if you build your house on the sand, how you indulge a hope, that when the rain shall descend, the floods come, and the winds blow against it; when it shall fall, and be borne away by the impetuous torrent, you shall emerge from its ruins, and, by seizing *this straw* floating in the whirlpool, obtain deliverance and safety.

11. While men continue impenitent, they naturally and unavoidably encourage others to rest satisfied with the same character. Of all influence which one man can have over another, that of example is much the greatest. We insensibly yield to its silent power, and are not prejudiced against it by that fear of acknowledging our inferiority, which often arms us against whatever offers itself in the didactic form. But though always powerful, example is followed with peculiar alacrity, when it leads the way to which our passions and natural inclinations tend. How greedily the human race seek palliations and excuses for their remaining in sin, no considerate man need be informed. Every person must be guilty, then, who quietly and knowingly suffers his example to be pleaded on the side of iniquity; who calmly allows himself to be counted a rebel against his Maker, and rallied among the powers of the great adversary. And must not every man at once *see* the guilt of conducting himself in such a manner, as naturally and of course to increase the peril of damnation to those by whom he is surrounded? How could any man endure the thought of standing by the dying bed of a friend, a wife, or a child, whom, by his own example, he had encouraged in neglect of God and religion? How could he bear to be addressed on such an occasion, as one who had neglected the most important of all duties, those of religious instruction; who had contributed to render others, (and those perhaps highly dependant upon him for all their opinions on moral sub-

jects,) careless and stupid, while *without hope, and without God in the world;* and who had by his silent influence induced them to hazard their everlasting salvation? How could he bear to reflect that his wife or child was going into the world of spirits, having received no good at his hands, but much evil; and that he never could in the slightest degree repair the injury he had committed against one whose future happiness ought to have been an object of his strictest attention? Reader, pause, and answer whether you wish to make this case your own.

12. The mind easily turns from the last topic, to the consideration of the pleasure which the consciousness of having set a useful example, must afford to a benevolent heart. How reviving must be the thought in old age, that, by the grace of God, you have been instrumental in awakening, and converting the souls of those who surround you? With what delight will you hear your children, or other relations, impute their first thoughts of salvation to your affectionate instruction, or pious example? With what rapture may you look forward to the time when their children's children *shall rise up and call you blessed?* Possibly it will be objected, that every man cannot hope to be so happy as thus to benefit the souls of others. But does the scripture encourage such an objection, when it directs Christians *to let their light so shine before men, that others may glorify their heavenly Father?* If we look around us in the world, do we not see many instances of the blessed effects which spring from a religious life? And if we do behold such instances, must we not be lamentably stupid, not to desire such effects to result from our conversation in the world? May the Lord save us from this stupidity, and may we do good to the souls of our fellow-men by our example, for Christ's sake!

C. Y. A.

(To be continued.)

Messrs. Editors,

PERCEIVING an urgent request in your Magazine, for the friends of religion, to supply you with matter, to enable you to continue the publication of the work, I have determined to offer my mite, though I have some doubts whether you will think it worthy of your attention. I shall begin with a short account of myself.

I AM not yet twenty-two years of age; have been brought up to labor on a farm from my childhood, and have had the privilege of a tolerable good common school education. It is now a little more than two years, since I humbly hope I was brought out of natures darkness into God's marvellous light; from the bondage of sin and Satan, into the glorious liberty of the children of God. I then lived in a place where many of the children of men were crying after God, and the children of God appeared to be eating bread at their heavenly Father's table. I now live in the same place. But alas! How are the mighty fallen? How has the gold become dim, and the most fine gold changed? The few, the mourning few now adopt

the language of the Psalmist, "Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men. For every one speaketh vanity with his neighbor." O Christians, you who have an interest at the throne of Grace, who have the spirit to make intercession for you, with groanings which cannot be uttered, do intercede for Zion. Pray for a careless and backsliding people. For Zion's sake, hold not your peace, and for Jerusalem's sake, do not rest!

Who knows but what your prayers will prevail, and we shall again see such times as in months past, and as are now seen in many places. These are the feeble desires of one who hopes he has just begun to breathe the Christian air.

Several things have induced me to write something for this Magazine. One is I am young; of an ordinary education, and but little experienced in religion. And by my coming forward in this way, I hope that some, yea very many able writers will be provoked to contribute largely to the support of this valuable work. Another reason which induced me to write, is I hope that God will make it a means of animating, enlivening and encouraging some of his dear children to live more agreeable to the truth, and thereby promote the declarative glory of his holy name.

An Address to Professors.

YOU who are professors, ought always to live to the glory of God while you tabernacle in the flesh. You have engaged to do it by divine assistance, and the only way to expect divine assistance, is to be in the constant, and diligent use of those means which God himself hath instituted. And what are the means? I answer, "watch and pray." These are means which no Christian can dispense with. No Christian can thrive or live without them. They are his life, his breath, and his soul's delight. Besides these there are numberless other duties that God enjoins upon his creatures, which it is their highest interest to perform. Particularly this mentioned by the holy apostle, "Exhort one another daily "lest any be hardened through "the deceitfulness of sin." This is very plain. Christians ought always to be exhorting one another, because they live in a very ensnaring world, and are in extreme danger of being drawn into sin. They must exhort one another.

The Christian life is compared to a warfare, and the comparison is very striking. When a person is converted he is then a soldier in Christs' army. He then begins to fight for Christ. He looks upon Christ as his lawful sovereign, and rejoices to be in the hands of such a glorious king. He feels the cause of Christ to be his cause; and when Christ is injured he is injured. He is always surrounded by the enemies of Christ, and sometimes they appear to have overcome him. But he will finally triumph over them, and come off a conqueror, and more than a conqueror through Jesus his once crucified but now ascended Lord. And though the Christian is so much attached to his master's cause, yet he is so completely hemmed in by ene-

mies, that he frequently sees Christ wounded through his neglect; yea further, he is sometimes surprised, and confounded to find himself fighting against his dearest Lord, and strengthening the hands of evil doers. Such things serve to teach him that he is dependent.

Self-dependence is one of the most dangerous enemies the Christian has to encounter in his warfare. A person may think he is almost wholly freed from it when he is almost wholly under its power. Now Christ is able to give the Christian a better knowledge of his heart. But the Christian is too apt to be depending upon his own wisdom. Christ knows this. Therefore he suffers us to learn by our own painful experience, that in him only is our help to be found. He gives us, sometimes, an earnest desire to keep the whole of his holy law, and to be holy even as he is holy; and then suffers us to fall into a cold indifference, that we may learn not to depend on past experiences; neither upon any of the frames of our hearts. Though it may appear to us we are exalted almost to the third heaven, as the apostle was; yet to teach us not to depend upon these desirable frames of heart, we are perhaps soon suffered to fall into some sin, or a thorn in the flesh is given us, or a messenger from Satan is sent to buffet us that we may not be exalted above measure. And that we may be brought to depend alone on the grace of God in Jesus Christ, to enable us by a constant, watchful, and prayerful life to glorify God in our bodies and spirits which are his. That we may depend on grace alone to enable us to glorify the Father by bearing much fruit. And that we may depend on grace alone to enable us to serve God acceptably with reverence and godly fear.

This is the only way in which such creatures as we are can be prepared to join the hosts of heaven. We must pass through this world of discipline. We must drink the waters of affliction with which this world is overflowing. We must feel the evil nature of sin, and realize the awful consequences of sinning. We must hate sin with a perfect hatred. We must loathe and even abhor ourselves on account of sin, and flee from every appearance of evil. We must strive against it. We must overcome it. For he that overcometh shall inherit all things. What a glorious promise this is to those who finally overcome! It is not made to those who strive against sin, but don't do it effectually, though they may thus strive their whole life time. It is made to those only who overcome sin; who have the power of sin subdued within them: Who mortify the deeds of the body, and are crucified (or dead) to the world, and the world is crucified to them: Who bear about in their bodies the image of the Lord Jesus: Who are risen with him, and seek those things which are above where he is. Such will certainly inherit all things, for they have complied with the condition on which salvation is offered. They will not be disappointed. But let us beware lest we deceive ourselves. Our hearts are extremely deceitful. It is quite agreeable to our corrupt natures, to think that we are something

when we are nothing: To think, that we are at peace with God, when we are totally opposed to him. And one reason, why we form a wrong opinion of our moral character, is because we do not believe God to be a being of such infinite rectitude as he really is.

We form a God in our imaginations, which will suit ourselves. We are apt to think, that he is better pleased with us than with some others: That we have done something which is the ground of our acceptance with him. Such, doubtless, is the imaginary God, which thousands of hypocrites are daily worshiping. They think to be saved in this way and it appears to them to be the right way.—They may have strong and comfortable hopes of their salvation, and rarely, if ever, think of such a thing as being deluded by Satan and their own wicked hearts. But alas! there is no such God as they imagine except in their wild imagination. And what will an imaginary God do, when the only true God brings hypocrites to judgment? What will it then avail us, that we have made a profession of religion before men? Shall we then offer our services which we have done to justify us before God? No: we shall then see that our righteousness is as filthy rags. We shall then see than all the duties we are commanded to perform, are only means to assist us in obtaining the bread of life. We shall then see that the outward performance of these duties does not make a Christian, any more than it makes grain to plough our land without sowing the seed. Yet good works are necessary and must be done. The apostle James says, "That faith without works is dead." "And if any man seemeth to be religious and bridleth not his tongue, that man's religion is vain. Pure religion, and undefiled before God and the Father, is to visit the widow and the Fatherless in their affliction, and keep himself unspotted from the world." It is absolutely necessary for the Christian to strive to fulfil all righteousness in the sight of men. And he does do it as far as he can. He desires and strives to keep the great commandment, "Thou shalt love the Lord thy God with all thy heart," &c. and the other which is like unto it, "Thou shalt love thy neighbor as thyself." But he does not expect to be justified for thus striving. Neither if he were enabled to keep the whole law, would he expect to be justified thereby. For he knows that by the deeds of the law no flesh living can be justified. But the reason why he strives to keep the law, is because he knows it to be his duty. And he knows it to be a most reasonable duty. It is the desire of his heart to do whatever the law commands. He wants to be just such a creature as the law commands him to be. He loves the law of the Lord after the inner man. And he says with the Psalmist, O Lord, how love I thy law; it is my meditation day and night. It is sweeter to my taste than honey or the honey comb. More to be desired than gold. Better unto me than thousands of silver and gold. It is more than my necessary food to do the will of God. How strikingly do these passages represent the

character of the true children of God? They do not keep the law of God or attempt to keep it because they expect, or even wish to be justified by it; but because they love it. And if this be the case, if all true Christians perform religious duties because they are delighful to them, what will be the awful situation of those who perform them only for the sake of the reward? For example, If people pray only to quiet the rebukes of a troublesome conscience, they pray only for the sake of the reward. And Christ will say to such, ye follow me not because ye see the miracles which I did, but because ye did eat of the loaves and were filled. And they are filled in their own sight, and with their own righteousness. They make a saviour of their own duties, and deny the Lord who bought them. Perhaps not in their outward conduct, but in heart they count the blood of the covenant an unholy thing, but their hope must perish. Their eyes will be opened in the hour of death. But it will then be too late for them to flee to Christ. He will then tell them to depart, and take up their everlasting portion with hypocrites and unbelievers.

The Catholic Doctrine of a Trinity, &c.

CHAPTER II.

THE DIVINITY OF THE HOLY GHOST.

(Continued from p. 383.)

I.

John iii. 6. Το γεγεννημενον ΕΚ τȣ Πνευματος——That which is BORN OF the SPIRIT.

1 *John* v. 4. Το γεγεννημενον ΕΚ τȣ Θεȣ——whatsoever is BORN OF GOD.

The same individual act of divine Grace, *viz.* that of our spiritual birth, is ascribed, without the change of a single Letter, to *God*, and to the *Spirit*. Some *capacity* then there must be wherein the *Scripture* makes no *distinction* between *God* and *the Spirit*: ——and this is what the Scripture itself calls *the divine nature*; under which *God* and the *Spirit* are both *equally comprehended*.

II.

Acts xiii. 2. The HOLY GHOST said, separate ME *Barnabas* and *Saul* for the work whereunto I HAVE CALLED them.

Hebr. v. 4. No man taketh this honour to himself, but he that is CALLED of GOD.

The shorter way is to ask this same *Saul*, *who* it was that appointed *him* to the *work of the ministry?* and his answer is no other than this——*Paul* CALLED to be an *Apostle* SEPARATED unto the *Gospel*——By the *commandment* of GOD OUR SAVIOUR*.

III.

Matth. ix. 38. PRAY ye therefore the LORD OF THE HARVEST, that HE will SEND FORTH *Labourers* into his harvest.

Acts xiii. 4. So they being SENT FORTH BY THE HOLY GHOST.

In this act of *sending forth Labourers* upon the *work* of the Gospel, the *Holy Ghost* is proved to be the *Lord of the Harvest*, to whom *Christ* himself has directed us to PRAY.

IV.

Luke ii. 16. And it was revealed unto him (ὑπὸ†) BY the HOLY GHOST, that he should not see Death, before he had seen the Lord's Christ.

Ibid. v. 28. And he BLESSED GOD, and said LORD now lettest thou thy servant depart in peace, according to THY WORD.

This *word*, was the *word* of the *Holy Ghost*; who therefore is intitled to the context, and is *God* and *Lord* to be *blessed* or *praised*; not under any imaginary restrictions and limitations according to a certain degree of Power delegated to him, an evasion you will meet with in some modern writers, but the Scripture, and common reason instructed by the Scripture, disclaim and abhor it, as an inlet to all sorts of *Idolatry*.

V.

John xiv. 17. HE (*the* SPIRIT *of Truth*) dwelleth with you and shall be IN YOU.

1 *Cor.* xiv. 25. GOD is IN YOU of a truth.

VI.

2 *Tim.* iii. 16. All Scripture is given by INSPIRATION of GOD.

2 *Pet.* i. 21. Holy men of God spake as they were MOVED BY THE HOLY GHOST.

* *Rom.* i. 1. and 1 *Tim.* i. 1.

† I set down the *preposition*, because it slays the *Arian* with his own weapon. It shews the prime *agency* and *authority* in this affair to have been that of the *Holy Ghost*, acting in his own right, and not as the *minister* or *instrument* of an higher power; for then, according to them, it should have been διὰ. For my own part, I lay no stress upon it, because I perceive, upon a review of the Scripture, that these two prepositions are used indiscriminately.

VII.

John vi. 45. It is written in the prophets, and they shall be all TAUGHT of GOD.

1 *Cor.* ii. 13. Not in the words which *man's* wisdom teacheth, *but* which the HOLY GHOST TEACHETH.

This latter verse would prove the *Holy Ghost* to be *God* by itself: for I cannot find that *man* in the style of the Scripture, is ever *opposed* in this manner to any *being* but *God* only. I will subjoin a few examples of it.

John i. 13. *Nor of the will of* man, but of God.

1 Thess. iv. 8. *He therefore that despiseth, despiseth not* man, *but* God.

Rom. i. 29. *Whose praise is not of* men, *but of* God.

VIII.

Acts v. 3. Why hath *Satan* filled thine heart to LIE to the HOLY GHOST.

Ibid. v. 4.——Thou hast not LYED unto *men*, but unto GOD.

Dr. *Clarke* affirms, that "the Person of the *Holy Ghost* is no "where in Scripture expressly stiled *God*." And then adds by way of authority—"see the Text, No. 66*." And what *text* would you suppose this to be? why, it is no other than that of *Acts* v. 4. where he IS *expressly stiled God*. The *Doctor* refers us to it, because he has added a long perplexed Comment to help us to *understand* it, I suppose; though a child may see the force of it without any Comment at all. The substance of all he has said may be reduced to this——"*Ananias* lyed to *God*, "because he lyed to the Apostles, in whom *God dwelt* by his *Spi*-"*rit*." Thus he has tried to evade it; even by producing *one* proof of the *Holy Ghost's Divinity*, as an answer to *another*. For if the Scripture assures us that *God dwelleth* in us, and our only argument for it, is, because the *Spirit dwelleth* in us; who can the *Spirit* be, but *God himself?* as it is proved in the following Article. But before we proceed to it, I must beg the Reader to observe how he has used and represented *Athanasius*'s opinion upon this text. "*Athanasius* himself (says the Doctor†) explains "this text in *the same manner: He that lyed* (saith he) *to the Holy* "*Ghost, lyed to* GOD, WHO *dwelleth in man by his Spirit. For* "‡*where the* Spirit *of God is, there is* GOD." The difference, then, between this author and St. *Anthanasius*, is no more than this: the former takes occasion to *deny* that the *Holy Ghost* is GOD, the latter to *prove* it, and both from one and the same text; which, if you believe the *Doctor*, they have explained *in the same manner*.

* Part II. §. xxxii. † No. 66.

‡ Οπου γαρ εστι το Πνευμα του Θεου, εκει εστιν ο ΘΕΟΣ.

IX.

1 *John* iii. 21. Beloved, if our heart condemn us not, then have we confidence toward GOD.

Ibid. v. 24. And *hereby* we know that HE abideth in us, by THE SPIRIT which he hath given us.

The Apostle's reasoning is this——"*The Spirit* abideth in "us; and *hereby* we know that *He* (God) abideth in us." But unless the *Spirit* be a *person* in the *Unity of God*, the conclusion is manifestly false.

X.

1 *Cor.* iii. 16. The TEMPLE of GOD is holy, which temple are YE.

1 *Cor.* vi. 19. Know ye not, that YOUR BODIES are the TEMPLE of the HOLY GHOST.

XI.

Matt. iv. 1. Then was *Jesus* LED up (υπο) BY THE SPIRIT, to be TEMPTED, &c.

Luke xi. 2—4. OUR FATHER which art in heaven ——LEAD US not into TEMPTATION.

It is not my business in this place to shew particularly in *what manner* and for *what end* God *leads us into temptation*. That it is no way inconsistent with the divine attributes, is plain from the case now before us: for *Jesus* was *led* up into the wilderness to meet his adversary and be *tempted* by him. And it is also plain from that petition in the Lord's Prayer, that *our father which is in heaven* would not *lead us into temptation*: it being needless and absurd to *pray* that God would not do, what by the necessity of his nature, it is impossible for him to do. In this case, *God* is not the *tempter*: he only introduces us to the trial; and always provides, if we have the grace and prudence to embrace it, *a way for our escaping, that we may be able to bear it*.

But when *Jesus* was *tempted*, the *leading him into temptation* was the act of the *Holy Spirit*. Therefore as often as we repeat the *Lord's Prayer*, we address ourselves inclusively to the *Person* of the *Spirit*, under the one name of OUR FATHER; and certainly, he also is *our Father*, of whom we are *begotten* and *born*, even *of the Spirit*: and again, *as many as are* LED *by the* SPIRIT of *God, they are the* SONS *of God*. Rom. viii. 14. See Art. I. of this Chapter.

XII.

2 *Cor.* i. 3. Blessed be GOD, even the GOD of ALL COMFORT.

If *all* spiritual Comfort (sent *from heaven*) be of *God*, how is it consistent, that *the churches had rest —— walking in the* COMFORT OF *the* HOLY GHOST*, unless the *Holy Ghost* be a

* *Acts* ix. 3.

person in the Unity of *God?* and how can *he* be styled by way of Eminence, THE *Comforter*†, if there be a *God* distinct from him, who claims that Title? for then he is not *the Comforter*, but *one* of the *two*; and *two divine Comforters*, like *two Almighties*, would make *two Gods*; which is not a principle of Christianity, but of heathen Idolatry. And the same reasoning will hold good as to another of his titles. For the *Holy Ghost* is called, by way of Eminence, THE SPIRIT‡, i. e. the true and principal, the head and Father of all *other Spirits*. Yet we are told that *God* is *a Spirit* ‖: so that unless the *Spirit* be also *God*, we must believe in *two* supreme, distinct, and independent *Spirits*. And thus we justly argue for the Divinity of *Christ*; that because GOD *is* LIGHT§, and *Christ* is THE LIGHT¶. Therefore, he is and must be *God*; even the TRUE *God*, because he is the TRUE *Light***.

XIII.

1 *Cor.* ii. 11. For what man knoweth the things of a man, save the SPIRIT of a man which is IN HIM? EVEN SO the things of GOD knoweth (οιδεις) none but the SPIRIT OF GOD.

The *Spirit* of a *man* knows the things of a man for *this* reason, because it is *in him*. For the *same* reason, the *Spirit* of *God* knows the things of *God*, because it is *in* the *Godhead*; than which nothing farther need be desired to prove the *co-essentiality* of the *Holy Ghost**. If you take it otherwise, there can be no parallel between the two cases. For how strange would it be to say —— the *human Spirit* knows the things of a *man*, because it is *in him*; EVEN SO, the *Divine Spirit* knows the things of *God*, because it is *out of him*. This text brings the matter to a short issue. The Church affirms the *Spirit* to be *in God*, as a *person* of the *same divine nature*: the *Arians* deny it, and will understand him to be *out of* God; not a person of the divine nature, but one inferior to, and distinct from it. To see on which side the truth lies, a man needs no other qualification but that of *faith*, to receive the *Scripture* as the infallible *word of God*: which the *Arians*, in most of their writings, have freely confessed it to be. If once they come openly to deny this, they are no longer *Arians*, but infidels of another denomination, with whom a different course is to be taken.

XIV.

1 *Cor.* ii. 11. The THINGS OF GOD knoweth no man. *Ibid.* v. 14. But the natural man receiveth not the THINGS OF THE SPIRIT OF GOD.

† Ὁ παρακλητος, *John* xiv. 26. ‡ 1 *John* v. 6.
‖ *John* iv. 24. § 1 *John* i. 5. ¶ *John* i. 4. 7, 8 and viii. 12.
** *Ibid.* i. 9.

* The *Scripture* uses the same *preposition* to denote the *co-essentiality* of *Christ*——*John* xiv. 11. *I am* (EN τω Πατρι) In *the Father*. And xiii. 32. *God shall glorify him* (EN εαυτω) In *Himself*.

Here again, the Scripture makes no distinction, farther than that of personality, between *God* and the *Spirit of God;* but renders unto *God* the *things* that are *God's* by rendering them to the *Spirit*, who *is God.*

XV.

Deut. vi. 16. and *Matt.* iv. 7. Thou shalt not TEMPT the LORD thy GOD.

Acts v. 9. How is it that ye have agreed to TEMPT the SPIRIT of the LORD?

The Spirit is here substituted as the object of that particular act of disobedience, of which, according to the *Law* and the *Gospel*, the only object is the *Lord our God:* therefore the *Spirit* is the *Lord our God.*

Dr. *Clarke* denies that in "*any place of Scripture there is any* "*mention made of any* SIN *against the* Holy Ghost *but only of a* "BLASPHEMY*." He that can distinguish BLASPHEMY from SIN, must be an accurate reasoner; when it is of *all sins* the greatest. But is it no SIN against the *Holy Ghost*, to *lie* to him, to *grieve* him†, or to *tempt* him? why then did the Lord *swear* in his *wrath* against those that *grieved* him, if it were no SIN? and why was that commandment given in the Law, *thou shalt not* tempt *the Lord thy God?* And if the *Spirit* be *tempted*, is not *the Spirit* the object *offended* by that *temptation?* this is the very thing that learned man was afraid of. He would have proved *blasphemy* to be no *Sin*, lest the *Spirit* should appear to be the *object* of *Sin;* for that would have proved him to be *God*, the author and giver of the *Law:* and that, again, would have spoiled his *Scripture Doctrine:* so the short way was, to *deny* it.

XVI.

Gen. vi. 3. And the LORD said, MY SPIRIT shall not *always strive with man.*

The *Spirit of the Lord* strove with the Inhabitants of the old world, endeavouring to reclaim them by grace, and *waiting* long for their repentance. But this is called, 1 *Pet.* iii. 20. the *long-suffering* of GOD that *waited* in the days of *Noah.*

XVII.

Luke xi. 20. If I with the FINGER of GOD *cast out devils.*

The parallel place in St. *Matthew's* Gospel has it thus;

Matth. xii. 28. If I with the SPIRIT of GOD *cast out devils.*

The *finger of God* is a metaphorical expression for the immediate *power* and *agency* of God: and to say that *Devils were cast out* by the *finger of God*, is the same as to say, that they were cast out by *God himself.* But it appears from the text of St. *Matthew*, that this particular act of the *finger of God*, that is, of *God himself*, was the act of the SPIRIT; therefore, the *Spirit* is *God himself.*

* S. D. p. 112. † *Eph.* iv. 30.

(To be continued.)

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

THE following narrative of a little reviving in the church in this place the current year, with some preliminary observations, is committed to your disposal, to give a part or the whole a place in your Magazine, as you shall judge best.

Preliminary Remarks.

A SMALL acquaintance with this world is enough to convince every candid mind, that it is indeed in a fallen, sinful, wretched state. And this, the scriptures of truth, most abundantly testify.

Hence the anxious minds of the considerate are ready to enquire, is there no relief? And every benevolent soul most ardently desires it.

And we find in the gospel, the joyful news, concerning the complete redemption of lost man. But although it has pleased the Father, that all fulness should dwell in his dear Son Jesus Christ, for the relief of this undone world, and this good news sounds through the earth, wherever the gospel is preached, yet it is evident from scripture and long experience, that all, if left to their own evil hearts, will make light of Christ, and neglect his great salvation.

Therefore as yet, tho' wholly owing to the wicked, foolish, and unreasonable unbelief of mankind, all is gloom, and hope expires, respecting any one's being benefited, by all this wonderful love and grace of God.

But light breaks in, and hope revives concerning lost sinners, when informed of the third person in the glorious Trinity, the renewing, sanctifying, comforting Spirit.

And being told in the word of truth, that God the Father, hath promised a seed to Jesus, and that there is a chosen number given to him, all of whom the Father will draw by the Holy Spirit, and make them willing penitents in the day of his power, and preserve them by faith in Christ Jesus to eternal glory; believing these things, gospel faith, built on the power and veracity of the living God, rests assured that the great Jehovah, will raise a most holy, happy kingdom, out of this sinful wretched world.

And in order to accomplish this great and glorious event, the Holy Spirit is shed forth, in less or greater measures, in every age; and especially in the days of the gospel. And in this age in which we live, the spiritual goings of our God and king are abundantly heard of and seen. After all, when we consider the divine promises to Zion, it appears, that all that has been, is only an earnest and assurance of what is yet to take place, and is even at the door; when the Spirit shall be constantly poured out for a thousand years, and the kingdoms of this world become the kingdoms of our Lord, and of his Christ. Therefore the friends of Zion, and all who rejoice in the salvation of dead and lost sinners, must feel deeply interested in revivals of religion, whether seen or heard of. It pleased the Lord, graciously to visit this place, by the special influences of his Holy Spirit, in the latter part of 1798,

and in the fore part of 1799. In this time the drooping church was not a little quickened, and comforted, and between seventy and eighty were added to it, an account of which was published in the first volume of your Magazine.

That day can never be forgotten by the church in this place; and to the praise of God be it spoken, the lapse of seven years, has not weakened the faith of the candid beholder, in the work of that day. From this time three conferences have been generally attended in a week, and a concert for prayer, once in a fortnight, and some whole days have been set apart, and observed by the church and society, in fasting and prayer.

But by reason of deaths and removals, the church became considerably reduced, and inattention to divine things prevailed, and was increasing, especially among the youth, so that the things of religion began to wear a very gloomy appearance.

But in the fore part of last June, one of the youth, was visibly under serious impressions. This was soon attended with a solemn effect, on the young people. It was not long before several others were awakened in the same neighborhood, where the above mentioned youth lived. And from this time, the attention increased.

It seemed to operate like leaven hid in three measures of meal; new instances of awakening often occurred.

The neighboring ministers, as well as some more remote, were very kind to visit and preach for us.

Indeed it seemed, as if the Lord sent them. And almost every meeting was attended with some visible effect, until there were some instances of special attention, in almost every part of the parish. Lectures and conferences were frequent, and public religious meetings were full and serious. And this spiritual work appeared gradually to rise, for more than three months. The attention has been most among young people. It seemed as if God had fixed his eyes on the youth; though numbers of children, have been seriously impressed; and there have also been some instances from thirty, to sixty.

The present attention has been most among females. Towards thirty have obtained hopes. Fifteen of the hopeful new converts have joined the church, and others it is expected will come forward, and subscribe with their hands to the Lord. As when the cry was made "behold the bridegroom cometh," the virgins arose and trimmed their lamps, this has been a day of alarm to the church. They appeared to be aroused in some measure from their formal state into which even the wise are so apt to fall while the bridegroom tarries. Some were ready to cry, our lamps are gone out.

Having noticed these things concerning the beginning and progress of this attention, it may be well to add a few words respecting the moral features, and nature of it. This like the awakening among us seven years past has not appeared to be so much addressed to the passions as to the understanding, and conscience; although it was not uncommon for some to weep. It is indeed marvellous to behold, how the Holy Spirit will lead un-

taught youth, and others into the sentiments, and things of the word. Both the word, and the spirit are truth, and they admirably correspond with each other. It was common for the first impression to be a sense of their sinfulness, especially of the depravity of the heart. This would be attended with a realizing sense of the spirituality, and extensiveness of the divine law; and with a conviction of the reality and dreadfulness of the wrath to come; and of the impossibility of their escape, while under the dominion of such impenitent, unbelieving opposing hearts.—The awakened were likewise generally led to view the holy government of God, as sovereign, irresistible, and extending to all events.

The world with all it wealth, pleasures and honors, appeared as vanity, unable to afford the least relief, and unworthy of attention, for its own sake.

Though the subjects of this work, at first, earnestly sought to recommend themselves to God by their prayers and reformation, and to find relief from creatures, yet all these utterly failed. What generally marred their prayers, reading, and the like in their own sight, was a sense of their total selfishness. Therefore, they found themselves shut up to the faith, and necessarily dependent on sovereign mercy to renew their hearts. And when brought to this it was like the "mighty famine," known only by experience.

The change did not appear to consist so much in a new doctrinal knowledge, but in different affections of the heart, toward the character of God, his law, works, and ways, and to all the things of the gospel.—Christ in his fulness became most precious. And those very doctrines of the gospel, which were so stumbling, discouraging, and painful, were received, as the food and life of the soul, and God in Christ delighted in as its portion. Though many are wont to be prejudiced against revivals, and the religion of the gospel, as gloomy and unhappifying to the mind, in this world at least, yet it was usual for the hopeful converts to testify, that they found more happiness in one hour than in all their life before; yea, that they never enjoyed any thing before which deserved the name of happiness, compared to their present peace. Many particulars might be mentioned. But as the experiences, hopes, and joys of the partakers in the present work, seem to be one in nature and kind, I shall here add, as a specimen, the relation of two youth, as written by themselves to a friend. The first writes thus:

"Dear sir, The following lines are a short sketch, of what I hope the great sovereign of the universe has been pleased to do for me, an unworthy sinner.—Time has wafted me through the days of childhood, perhaps as thoughtless of God, and insensible of eternity as any one could be. Whenever I was aroused to think on death and judgment, I would silence the voice of conscience, and say I could not cherish such gloomy thoughts when I was in health and prosperity; little thinking my soul was out of health. Therefore I abandoned these thoughts, which ought to have been most dear to me. But blessed be God, he has spared my life until now:

and as I hope, made me a living monument to adore his glorious name.

"The first my mind began to be impressed, was last July, at the funeral of Mrs. D. C. I followed the breathless body to the silent mansions of the dead, little thinking it was a lesson for me to read, but considered myself an uninterested beholder. But when I saw the corpse laid in the grave, the thought struck my mind, will this suffice? Will the grave now shut its mouth, and say enough? The answer was ready, no it will not, but it will soon claim me in spite of all my efforts. But when I looked beyond the grave, eternity appeard still more awful. These words seemed to be directed to me, "What meanest thou O sleeper? Arise call upon thy God."

"This led me to look into my polluted heart, where I found nothing but sin and guilt, which were pressing me down into the pit of of woe and misery. And my days, that were passed, were irrecoverably gone for ever.—But a thousand hurrying tho'ts of the world, seemed to bear me away from these feelings; and many times, did I put on the veil of cheerfulness, when I had an aching heart within, for fear of the ridicule of the thoughtless part of mankind, who have got to stand at the tribunal of God, as well as myself.

"Thus my days were spent, until about the middle of September, when the horrors of hell appeared before me unavoidable! I felt myself to be a sinner, and exposed to the wrath of God, who was continually saying, "vengeance is mine, and I will repay." In vain I sought relief from the Bible; every line seemed to condemn me. I tho't I was doing all I could to purchase happiness, and my reading, praying, sighs and moans, were in such earnest, I thought I should move heaven to pity me. But all was in vain, it was in such a selfish manner. And I thought I was unjustly bound with the cords of disquietude, and doomed to eat the bread of sorrow, while many of my young companions could triumph over death and the grave, and sing, "Thy love, O Jesus, is the theme;" but I was unheard and unanswered, and left to wear out my hours in grief alone. This I thought was unjust, and my heart rose in dreadful opposition against God. Oh, how hard is the human heart! if in its power it would dethrone the Almighty. But blessed be God, the power is in his own hands.

"I remained in this sorrowful situation several days, seeking relief, but refusing the precious balm of Gilead. A certain Monday in this month, was a most trying day to me, I spent most of the day in the field, out of the sight and out of the eyes of the world, but still the all searching eye of God was upon me. And it seemed as if the whole universe gazed, with an eye of contempt, on its sinful wretched inhabitant. But O the following Wednesday! May that precious day never be erased from my memory: the day (as I hope) God appointed to meet my poor perishing soul. Having taken up Hartford selection of Hymns, I began to read the 274th.

"Cheer up my soul there is a mercy seat,
Sprinkled with blood, where Jesus answers prayer;
There humbly cast thyself beneath his feet,
For never needy sinner perish'd there."

And truly (I then said to myself) who can wish for a higher seat, than at the feet of sovereign mercy? And my heart was now ready to thank God, that I was in his hands. And Oh, how astonishing it was, that his mercy was extended even to me, who had been contending with him all my days: refusing all his blessed calls and invitations, trampling under foot his dear son, who had spilt his precious blood upon the cross for me, and yet not one moment had I spent in his service. Now my heart could join with the Psalmist in saying, "O come let us worship, and bow down, let us kneel before the Lord, our Maker." Also, "Who can utter the mighty acts of the Lord, who can shew forth all his praise." His perfections were visible in the whole creation. A sermon was preached that afternoon from Solomon's Song, chap. iv. v. 8. "Come with me from Lebanon, my spouse, &c." These appeared to be in reality Christ's words, and the sermon was sweet to my soul, through the whole exercise. I felt as if my soul was feasted on the food of eternal life, which God had prepared for all who serve him in spirit and in truth. And if I do not labor under a great mistake indeed, it is my desire to serve God, and I can trust my all with him, and rely upon his word. I hope I have enjoyed the presence of God the most of the time, but some times through my own negligence, and by falling so far short of the duty which I owe him, I am left to lament the withdrawing of his smiles, and to trying doubts. But I must conclude by asking your prayers, Sir, and the prayers of all God's children, that I might be kept from the snares, with which I am surrounded, in this evil world, and that I might be preserved through the faith of Jesus unto death. Then

"Fill'd with delight, my raptur'd soul
Can here no longer stay,
Though Jordan's waves around me roll,
Fearless I'd launch away."

I am your affectionate
friend, &c."

The second writes in the following words:

"Dear sir, I shall now as enabled, state to you some of the recent dealings of God with my soul. My mind began to be impressed with a sense of my sins, and consequent danger in the beginning of last April.—But the great and general stupidity, with which I was then surrounded, together with a fear of becoming a derision caused me to conceal my distress, until the beginning of June; when it arose to that height, I found concealment impossible. For a certain period, during two or three weeks, the black catalogue of the sins of my whole life appeared to be set in the most dreadful order before my eyes; accompanied with a deep sense of my being in the hands of a holy, sin hating God; and solely, and entirely at his disposal.*

* The reader will not suppose, that the author of this letter was outwardly immoral—she was blessed with godly parents, and favored with a religious education, and was a per-

"It seemed as though nature would some times sink under the pressure; but he who thus laid his hand upon me was still my support. In July, (when the attention to religion became considerable) I began to find, that I had not only a wicked heart, but that it was entirely selfish, and filled with the most dreadful, and daring opposition to God; and that selfishness, had been and still was, the great moving principle of all my actions. This put me at a great stand: my enquiry now was with more anxiety than ever, "what shall I do to be saved?" I now saw, and was fully convinced, that the prayers, of the wicked were an abomination to the Lord. Yet I was told that prayer was a duty incumbent upon me notwithstanding, my own sinfulness, and that I ought to pray with a penitent heart.—This was what I could not bear, and found myself actually at war with God Almighty. It appeared to me that annihilation would be far preferable to the situation, in which I then was; I would gladly have changed conditions, with the very stones in the street, and frequently looked with envy, on the meanest reptiles of the earth.

"Whenever I opened my Bible I found it filled with threatenings against me, and that it demanded true and unfeigned submission to God, as the only term on which salvation would be granted. I attended many meetings, but they only served to augment my distresses, and if possible to increase my opposition. For several weeks, I almost entirely relinquished business, and spent my time principally in walking in my chamber.—Whenever I heard of any person's having obtained a hope, it was like adding fuel to the fire. My heart rose against it, and accused God, of exercising partiality with his creatures, not considering, that he had a right to do what he would with his own.

"These exercises continued until August, when the terrors of hell seemed to compass me about. From Tuesday the 6th to Wednesday the 14th, it appeared to me, that I stood on the very confines of destruction, and was permitted to look into the eternal world. Death and judgment were now most solemn realities and they so overwhelmed me, that I was many times ready to sink into despair, and give up all hope of ever obtaining mercy.

"Then oh, how vain appear'd
"All things beneath the sky,
"Like visions past, like flowers that
"blow,
"When wintery storms are nigh;"

But it pleased a great and merciful God, not to keep me long in this painful situation. On Wednesday the 14th of August, I attended a lecture, when a sermon was preached, from John iv. 49. "The nobleman saith unto him, sir, come down ere my child die." Upon hearing these words and their explanation, I found my heart glowing with the most ardent love toward the Saviour. He appeared to be the chiefest among ten thousand, and altogether lovely,

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son of a good moral conduct. But when the law comes, it sheweth even a polished soul his sins, and sets their black catalogue before the mind.

every way suited to my necessities. Tears flowed without control. The language of my heart was, O my dear Saviour, come, and take an everlasting possession of my soul; I bid thee a hearty welcome, to my heart, and would now lie low, at thy feet for ever. My emotions were so great, that I found it difficult to keep myself from immediately kneeling upon the floor, and extending my arms where I then was in the meeting house. I had no idea that this was conversion. I returned home, and without mentioning any thing to the family, retired to rest as usual. And here, again, I found my soul drawn forth in the most affectionate desires after the Saviour. I found those beautiful lines in Dr. Watts' versification applicable to what I then felt:

"My flesh lay resting on my bed,
My soul arose on high."

With my mind composed to the most perfect peace, I now went to sleep. On awaking in the morning, I concluded that I had become entirely stupid; and accordingly, made several attempts to bring on my former distress; but this I found was impossible. I then resolved, to walk out, and reflect on the exercises of the day, and evening, preceding. But instead of this, the character of God himself, now came into view, and filled my soul with joy, love and gratitude, wonder and admiration, to that degree, that bodily strength failed; and for some minutes, I became almost insensible to surrounding objects. Upon recovering myself, I found that every thing around me wore a new aspect. The glory of God, appeared to be visible, in every part of creation. I saw the hills, mountains and fields, all lying beneath the omniscient eye of God, and answering the great end for which they were created, the glory of God. And now the thought occurred, Shall man, who is the noblest part of creation, be silent? This was an amazing thought! I stood like one astonished at myself. Why had I never thought of this before? I now saw that I had indeed been willfully blind, and that it would have been just in God, had he left me to my own chosen way. I now began to imagine that this might be conversion. But I had many doubts about it, because that during all these exercises, I had strangely forgotten myself. These doubts were however soon removed, when I found that I was entirely willing that God should dispose of me for time and eternity, as he saw best, and most for his glory.—And oh, what heart-felt joy did it give me, to reflect that I was in the hands of God. It was like an anchor, to my soul.

"The Bible, religious meetings, and the duties of the closet became the food of my soul. The latter becomes every day more precious to me. How does my heart frequently expand with rapture when praying for the advancement of the Redeemer's kingdom! When glooms and darkness fill my mind, as is sometimes the case, in consequence of the remaining sinfulness and corruptions of my heart, I find that the thought that God's kingdom, is eternal, and stands secure, generally removes the cloud. This, Sir, is according to my best re-

collection, a short sketch, of what I have, through the goodness of God, been made to experience. I would now conclude by asking your prayers for me, that I may not be left to dishonor God, in the profession which I have now made.

With respect, I remain
yours, &c."

Having given the foregoing account of the sovereign, and most merciful dealings of the Lord toward us, his sinful and unworthy creatures, I shall close, by only observing, That days of attention are not trifling days; but most solemn and serious to all. It becometh those who are left to tremble, and such as hope, not to be high minded, but fear lest after all, they should come out withered branches, only fit for the fire, to the dishonor of Christ, the grief of Zion, and their own shame.

We beg your prayers, dear Sirs, and the prayers of all God's people, who may read this narrative, for us, that none of us may be deceived, but all who hope may build on Jesus, and in his strength endure to the end.—That we might be humble and thankful, giving God all the praise. That it would please him of his sovereign mercy not to leave us, but for his name-sake, support and strengthen his present work, and make it greater and more glorious than the former. That he would strengthen the work of his good Spirit wherever it is, in any places around us, or in the land, yea, that he would extend it until it shall fill the world.—That the honor of Christ Jesus the Lord, and the glory of God the Father in him may cover the earth.

From your much obliged
unworthy friend,
JEREMIAH HALLOCK.

West-Simsbury, }
November 2, 1805. }

A Circular Letter to the Churches and Congregations in the Western Districts of the State of Vermont.

ON the 4th of April 1804, an address was made in the form of a circular letter, by a committee appointed by the Consociations in the Western Districts of the State of Vermont, to the churches and congregations within those limits, to make a contribution, to procure money to defray the expense of some missions in our new settlements. It was also noticed, in the address, that, at some convenient time, a narrative of our proceedings should publicly be made. Accordingly, the Committee now appointed by the consociations make to the churches and congregations the following report: Includeing a statement of our missionary services, of the monies received, expenditures, and the present state of the Treasury.

A NARRATIVE OF MISSIONS.

THE Rev. JAMES DAVIS, has, under the direction of the Committee, performed two missions of eight weeks each. The following extract from his journal, contains a general account of his missions. "I commenced my first mission, July 10th, 1804, completed it on the 10th of October, the same year.

During that time, I preached eight weeks as a missionary, and five as a candidate, without expense to the Committee. I began my second mission, November 9th, 1805. In that time I preached eight weeks as a missionary, and nine as a candidate, without missionary expense.—On those missions, I preached 127 sermons; attended 42 public conferences; formed two churches; baptized nine adults and sixty-one children, and administered the sacrament of the Lord's supper seven times.—Those labors were performed in the following places: Sudbury, Whiting, Liecester, Salisbury, Hancock, Rochester, Pittsfield, Kingston, Warren, Waltham, Vergennes, New-Haven, Bristol, Monkton, Starksborough, Hinesburgh, Charlotte, Richmond, Huntington, Williston, Colchester, Milton, Essex, Westford, Underhill, Cambridge, Swanton, Fairfield, Sheldon, Enosburgh, Berkshire, Bolton, Stow, Fairfax, Montpelier, Johnson, Wolcott, Hardwick, Greensborough, Walden, and Cabot."

"In every place which I visited, I was cordially received, and entertained in a manner expressive of friendship. All classes of people, as far as I was in a situation to observe, manifested engagedness to attend to the preaching of the gospel, when circumstances rendered it convenient.—Many people expressed a sense of obligation which they were under to support missionaries among them, and considered themselves bound to return the most grateful acknowledgments. God has been pleased to grant showers of divine grace upon the people in Berkshire and Greensborough. Prayerless families have been made to consider it their privilege to offer up their morning and evening sacrifice, and numbers have hopefully been brought out of darkness into marvellous light. Some attention has been of late in Hardwick, and instances of hopeful conversion in other places. The destitute situation of many of the infant settlements in respect to the means of grace, calls aloud for the exercise of benevolence."

The Rev. John Griswold has performed eight weeks missionary labors. The following extract from his journal contains an account of his mission. "Agreeably to my appointment, I set out on my mission to the northern parts of this state on the 9th day of September, 1804. I travelled to the northern bounds of this state, and into two towns in the province of Canada. I was gone eight weeks; preached 49 sermons; attended six conferences; formed one church, and administered the Lord's supper once; visited several sick, and prayed with them. My labors were performed in the following towns: Wells, Hampton, West-Haven, Sudbury, Whiting, Salisbury, Weybridge, Kingston, Warren, Duxbury, Moretown, Charlotte, Richmond, Bolton, Stow, Morristown, Hidepark, Johnson, Hardwick, Greensborough, Glover, Brownington, Derby, Stanstead and Barnston."

"The people where I went, were hospitable and kind. But few ministers are settled among them, yet the people feel desirous of, and very thankful for preaching; especially some of the poor saints, who are hungering and thirsting after privi-

leges, and the preached word and ordinances. Those appeared animated and refreshed." Then Mr. Griswold goes into a discussion of the importance of attending to our new settlements in their infant state, before they are more divided, and have lost all sense of past instructions. Then closes in these words: "On the whole, there is not only need, and a wide door opened, but a loud call for missionary labors, and a prospect of great good.

The Rev. Lemuel Haynes has performed five weeks of missionary labor. Concerning which, he has given the following account. "August 31, 1804, I sat out on a mission of five weeks. In that time, I delivered 36 sermons, administered the Lord's supper three times, assisted in the formation of one church; baptized one adult and six children. These services were performed in the following places: Woodstock, Bridgewater, Plymouth, Leicester, Salisbury, Weybridge, New-Haven, Bristol, Hinesburgh, Richmond, Essex, Westford, Milton, Fairfax, Berkshire, Swanton, Fairfield and Shoreham. In general, I had the most cordial reception, and in many places the word seemed to take effect. On the whole, I obtained satisfactory evidence of the great utility of missionary exertions."

Mr. Asaph Morgan has accomplished a mission of eight weeks. He has given the following account of it. "Agreeable to an appointment of the Committee of missions, I set out, January 31, 1805, on a mission of eight weeks. In the course of my mission, I have rode about 400 miles; preached 55 sermons; attended conferences; visited from house to house, and conversed upon the things of religion. My labors were in the following towns: Westford, Fairfax, Fairfield, Enosburgh, Berkshire, Montgomery, Shelden, Huntsburgh, Swanton, Highgate, Richmond, Stow, Corinth, Washington, Williamstown, Mansfield, Montpelier, Waterbury, Duxbury." Mr. Morgan mentions a solemn attention to religion in some places, especially in Berkshire and its environs.

Mr. Elijah Wheeler, also has accomplished a mission of eight weeks. The following is an extract from his journal. "I commenced my misson, June 27, 1805, and completed it August 27, of the same year. In the course of my mission, I preached 48 sermons; attended six conferences; visited 97 families; catechised children several times; visited the sick; and road 507 miles. The above services were performed in the following towns: Kingston, Hancock, Rochester, Warren, Waitsfield, Duxbury, Moretown, Montpelier, Middlesex, Stow, Elmore, Morristown, Bolton, Richmond, Hinesburgh, Starksboro', Huntington, Bristol, Monkton, Ferrisburgh, Charlotte, Shelburne, Colchester, Milton, Westford, Fairfax, and Swanton. Generally, the people where I have travelled, received me affectionately, and treated me with the greatest hospitality; gladly accepted my services; attended the preaching of the word decently and reverently; and were thankful to the promoters of missions among them." Mr. Wheeler then makes use of a number of arguments to awaken our souls to unceased exertions to relieve

the distresses of our friends in the new settlements.

Contributions received in the new-settlements.

Some of the people in the most wealthy towns, have manifested their liberality to the missionary cause, by contributing to the support of those who have missionated among them. The following is a statement of their contributions.

To Rev. James Davis.

At Salisbury,	$ 1	46
Hancock,	2	54
Vergennes,	5	87
Starksboro'	2	72
Charlotte,	13	0
Berkshire,	1	44
Milton,	5	50
Hinesburgh general meeting,	7	50
Rochester,	1	63
Hardwick,	1	60
Cabot,	1	60
By an unknown hand	0	25
	45	11

To Rev. Lemuel Haynes.

At Weybridge,	$ 3	96
Swanton,		25
Shoreham,	7	29
	11	50

To Mr. Morgan.

At Fairfax,	$ 1	63
By an individual	0	20
	1	83

To Mr. Wheeler.

At Kingston,	$ 2	40
Moretown,		61
Stow,	2	26
Starksboro'		53
Bristol,	2	51
Monkton,	2	79
Milton,		61
	11	71

A Statement of the funds of the missionary association, in the Western Districts in Vermont, and the expenditures of the same.

1804, June.	Received a contribution from Sandgate,	$ 2	31
	from Benson,	11	—
	from Brandon,	3	70
	from Weybridge,	4	91
	from Middlebury,	20	—
	from Bridgeport,	7	—
	from Cambridge,	2	50
	from Dorset,	6	28
	from West-Rutland,	19	4
	from Castleton,	17	50
	from Whiting,	3	68
	from Cornwall,	30	—
	from Jericho,	11	15
	from East-Rutland,	15	—
	from Pawlet,	12	75
	from Orwell,	11	2
	from Pittsford,	13	37
	from Salisbury,	5	21
	from New-Haven,	7	10
	from Hinesburgh,	4	15
	A private donation,	0	20
		205	75
	A donation from Mr. Samuel P. Robbins, a Missionary from Berkshire County.	1	—
	From Rev. Lemuel Haynes, collected on a mission,	11	50
	From Rev. James Davis, collected on a mission,	45	20
	A donation from Mr. Medad Shelden, W. Rutland,	1	—
1805, June.	For interest on money loaned, by direction of the Committee,	—	42
	A contribution from the Female Society, Cornwall,	5	8
	A contribution at the		

Consociation, New-Haven,	5	—
From Mr. Asaph Morgan, collected on a mission,	1	83
A contribution from Richmond,	3	—
A contribution at the general meeting in Bridport,	13	16
From Mr. Elijah Wheeler, collected on a mission,	11	71
Sept. A contribution at the general meeting in Middlebury,	20	7
A donation from Mr. Stephen Tomblin, Cornwall,	—	25
A donation from Mrs. Brewster, Richmond,	—	38
A donation from Mr. Matthew Lewis, Cornwall,	—	50
	$ 327	97

Monies paid by order of the Committee.

1804. For printing Circular Letters,	$ 4	—
June. For postage on a letter to the Committee,	—	9
October. To Rev. John Griswold for eight weeks mission,	40	—
To Rev. Lemuel Haynes for five weeks mission	24	87
1805, April. To Rev. James Davis for sixteen weeks mission,	80	—
June. To Mr. Asaph Morgan for eight weeks mission,	40	—
August. To Mr. Elijah Wheeler for 8 weeks mission,	40	—
	228	96
Oct. 10th, 1805. Balance in the Treasury,	99	1
	$ 327	97

SETH STORRS, *Treasurer.*

Examined by

LEMUEL HAYNES,
JEDEDIAH BUSHNELL,
BENJAMIN WOOSTER, } *Committee.*

AN ADDRESS.

THE Consociations of the Western District of Vermont, and some adjacent towns in the State of New-York, beg leave to address the people in the limits above mentioned, on a subject they esteem important and to all very interesting.

Brethren and Friends,

THE remarkable missionary spirit which has for years past taken place in many parts of the world, among Christians of almost all denominations, is a matter with which we are all acquainted: Its happy influence in favor of religion is equally obvious. The same zeal in the cause of God has, in a measure, been diffused among many of the people in these parts. Some contributions were made the last year, to the amount of about 328 dollars, the principal part of which has been expended in missionary labors, we believe, with hopeful success. We have reason to conclude, that some souls have been delivered from eternal death, through your instrumentality; for which, we desire to ascribe all the praise to sovereign grace. Those who have sincerely cast their bread upon the waters will find it after many days; especially when they come to meet those in heaven, who will be their crown of rejoicing in the day of the Lord

Jesus. Those who have been employed to preach the gospel among our new settlements, and in vacant congregations, have had a very welcome reception, and a pleasing conviction of the great utility of missionary labors. People have often cast in a little to promote the benevolent design. These hopeful beginnings have encouraged the ministers and delegates of the churches in these parts most earnestly to solicit a continuation of your liberality and exertions, in so laudable an employment; fully believing that you will not withhold that pecuniary aid necessary to prosecute an object of so much magnitude and importance. Many of your children and friends have removed to distant parts of this and the neighboring States, where they are not able or disposed to have a settled ministry. Their temporal support and prosperity lies with weight on your minds, which perhaps excites you often to send them supplies. But can you forget to send them the bread of life, to save their perishing souls? This is the best act of kindness you can manifest towards your children, who have removed from you, and may be an expression of those penitential reflections that become you, for past unfaithfulness. This will lay the most probable foundation for you to meet them again, where the pious will never be separated. You need not be informed that what we call our property, is not our own; but that we are the Lord's Stewards, and that he, in his providence, calls for some of it. Will it not be a kind of sacrilege, or robbing God, to withhold? The Almighty is able to refund a thousand fold of temporal and eternal good to the faithful and liberal.

Many of you, whose aid we entreat, will, no doubt be in eternity before the next year; many of those, whose necessities require assistance, will also be gone; and should you have no disposition now to contribute, you may eternally lose the reward, and souls perish through your neglect.—God has done more than enough to convince the candid that missionary exertions are well-pleasing in his sight. Those towns and societies that have watered, have been watered themselves. Those who represent all Missionary Societies as mercenary, adapted to private sinister objects, certainly betray great ignorance of the institution, or hearts unfriendly to morality.

We most earnestly entreat the assistance of all, according to their several abilities. Should any be able to cast in only two mites, with faith and prayer, it will doubtless yield a plentiful harvest. "Who then is willing to consecrate his service this day unto the Lord?" While we call upon you to impart, we trust that the precepts we inculcate on others will have a practical influence on ourselves; and that God will dispose us amply to discharge the duty for which we are now pleading. The trustees of the Society engage to give you a just and accurate account annually of the monies received and of their expenditures, that you may not be ignorant of their appropriation.

We fervently hope, and expect, that as you have begun in this good work, you will increase more and more, that you may

receive a full reward—and that the blessing of many ready to perish, may come upon you. That while your hands are casting into this treasury, it may be accompanied with your earnest prayers to the God of all grace, that he would smile on this and all other Societies that are formed for the spread of the glorious gospel and the salvation of immortal souls. Amen.

B. WOOSTER,
L. HAYNES,
J. BUSHNELL,
Committee of Consociation.

Ahasuerus.

QUESTION. Who was the Ahasuerus that made Esther his queen? Though this question be not of the first magnitude, yet as historians have differed in their answers to it, which has occasioned some confusion in the public mind; if it can be satisfactorily resolved, will it not produce unanimity of opinion, and make the perusal of history more entertaining and agreeable? It is now proposed to attempt it.

Some have contended, that this Ahasuerus was the Persian emperor, Xerxes, who made the celebrated expedition into Greece. Others have insisted, that it was the Persian emperor, Artaxerxes, called Longimanus. To this the supposed great age of Mordecai has been objected. The learned historian Prideaux, who adopts this opinion, proposes various hypotheses to remove the objection, and reconcile the age of Mordecai with the reign of Artaxerxes: and says the learned and pious Mr. Brown, "to this we should agree—did we not recollect that Artaxerxes began his reign, A. M. 3555, and that Mordecai was carried to Babylon, A. M. 3405, which must have made him at least 155 years old," an age altogether disqualifying for the public service ascribed to him in the book of Esther. "We are therefore compelled to consider Ahasuerus to have been Darius Hystaspis," adding reasons to confirm his conjecture. So different has been the opinion of historians respecting this Ahasuerus, and this diversity has arisen perhaps entirely from the supposition, that Mordecai was carried to Babylon with Jeconiah. Now will the public forgive the writer if he presumes to suspect that these learned historians have erred in supposing, that Mordecai was carried away captive from Jerusalem to Babylon. As he would not indulge such a suspicion without some support for it in his own mind, he will not suggest it to the public without submitting his reasons to candid consideration.—Let the history be examined. Esther ii. 5, 6. Now in Shuthan the palace was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, who had been carried from Jerusalem with Jechoniah king of Judah. And he brought up Hadassah, (that is Esther) his uncle's daughter. Upon this let it be enquired,

1. According to a grammatical construction of the text, what is the antecedent to the relative *who?* *Who* was carried to Babylon? Was it Mordecai or Kish? Is it usual in a connected sentence to pass three intervening nouns and fix upon the fourth as

the antecedent to the relative? If an instructor should demand of a pupil, Who was carried to Babylon? and he should reply, Mordecai; would he not correct him, and say it was Kish? So the following words, And he brought up Hadassah—according to direct grammatical construction refer to Kish as the person. But,

2. As Mordecai is the person introduced, and the subsequent history decidedly makes him the person who educated Esther, has not the grammatical construction been disregarded? and has it been inadvertently received, that Mordecai was carried away captive, when the history designed only to give his genealogy up to the captivity, as Luke gave the genealogy of Christ to David, Abraham, &c. and then proceed to give a narrative of the facts to be recorded of him; but affirms that it was Kish, who was carried to Babylon. In support of this hypothesis let us now consider,

3. A parallel passage. Now in the reign of Artaxerxes, king of Persia, Ezra, the son of Seriah, the son of Phinehas, the son of Eleazer, the son of Aaron the chief priest. This Ezra went up from Babylon, Ezra vii. 1—6. Let us for *this Ezra*, substitute the relative *Who* went up according to the text in Esther, and would not the grammatical construction make it Aaron who went up from Babylon, as the grammatical construction of Esther makes it Kish who was carried away captive to Babylon. But the insertions of the words, *This Ezra*, transfers the grammatical construction from Aaron to Ezra and removes all ambiguity from the passage. Let us now supply and read the text in Esther according to Ezra. Now there was in Shuthan the palace a certain Jew named Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite who was carried away, &c. *This Mordecai*, brought up Esther.—Does not this make it a perfect parallel with Ezra, move all obscurity from the passage and make it as evident, that it was Kish who was carried to Babylon, as it is, that Aaron was the progenitor of Ezra.

If it be admitted, that it was Kish who was carried away to Babylon, as Mordecai was the fourth generation from him, was not Mordecai cotemporary with Artaxerxes? and of an age qualifying him for the eminent offices and services ascribed to him in the book of Esther? and does not this, by obviating the objection from this supposed great age of Mordecai, and corroborated by his liberal disposition and the royal favors which he conferred on the Jews, address satisfactory evidence to the mind, that the Ahasuerus who made Esther his queen, was Artaxerxes Longimanus?

TUPIKOS.

ORDINATION.

ORDAINED, on Wednesday the 8th of January last, over the first religious, congregational society in Marietta, (Ohio,) the Rev. Samuel Prince Robbins.—The public exercises of the occason were performed in a solemn and impressive manner. The Rev. Jacob Lindsly of Waterford made the introductory prayer. The Rev. Thomas Rob-

bins of Connecticut preached the sermon from Matt. xxiv. 14. Several circumstances, naturally coming into view on the occasion, rendered the usual addresses peculiarly solemn and affecting. The Rev. Lyman Potter of Steubenville (formerly from New-England) made the consecrating prayer. The Rev. Joseph Badger, of the county of Trumbull, gave the charge. The Rev. Stephen Lindsly of Marietta gave the right hand of fellowship. Mr. Badger made the concluding prayer. A silent and respectful attention was given from a very numerous audience. Vocal and instrumental music, performed with great softness and accuracy, contributed much to the joy and solemnity of the occasion. The happy union and harmony existing, afford pleasing prospects to the minister and society. This is the oldest society in the state of Ohio: and this the first ordination of a congregational minister, that has been performed west of the Alleghany mountains.

ON Wednesday March 5th, the Rev. *Royal Phelps*, and Rev. *Nathaniel Dutton*, at the request of the committee of the trustees of the Hampshire Missionary Society, were ordained in the meeting-house at Westfield, as Evangelists, with particular reference to their performing a mission in the new settlements the ensuing season. Rev. *Joseph Lyman*, D. D. of Hatfield made the introductory prayer, Rev. *Timothy M. Cooley*, of Granville, preached the sermon from Matt. xvi. 26. Rev. *Solomon Williams*, of Northampton, made the consecrating prayer, Rev. Dr. *Lyman* gave the charge, Rev. *Isaac Knapp*, of Westfield, gave the right hand of fellowship, and Rev. *Enoch Hale*, of Westhampton, made the concluding prayer.

N. B. Messrs. Phelps and Dutton are expected to enter on a tour of eighteen weeks in the state of New-York; to spend one half of the time in the Black river settlements, the other half in the counties of Onondago and Chenango.